

Chullin – Simanim

פרק ב – השוחט

Daf 36 – לוי לו

1. *Machlokes* if דם which was wiped away before *shechitah* was completed is מכשיר

A Baraisa states: השוחט והתיז דם על הדלעת – if *one shechts and blood spattered onto a gourd* [of *terumah*], Rebbe says הוכשר – [the gourd] *becomes susceptible to tumah*, but Rebbe Chiya says תולין – *we suspend* its status. Rav Pappa explains that if the blood remained on the gourd until the *shechitah* was completed, all agree it is מכשיר. They argue where the blood was wiped away between the *shechitah* of the two סימנים. Rebbe holds ישנה לשחיטה מתחילה. Rebbe Chiya holds *shechitah is [considered shechitah] from beginning to end*, so the blood is considered "דם שחיטה", and is מכשיר. Rebbe Chiya holds *shechitah is only [considered shechitah] at the end*, so blood which was wiped away beforehand is only דם מכה – *blood of a wound*, and not מכשיר. He says its status is "suspended" until we determine if the blood remained at the *shechitah's* completion. Rav Ashi explains that Rebbe Chiya is uncertain if *ישנה לשחיטה מתחלה ועד סוף*, so the gourd's status remains in doubt (and it is neither eaten nor burned). Rebbe Oshaya says that we may rely on Rebbe Simon's opinion (that blood of *shechitah* is never מכשיר), who forms a majority together with Rebbe Chiya (albeit for different reasons).

2. צריד של מנחות – do we count ראשון and שני for *tumah* based on חיבת הקודש?

Reish Lakish asked: צריד של מנחות – if a *dry part* of a *minchah* touches *tumah*, מונין בו ראשון ושני – *do we count it as a ראשון or שני לטומאה* (to be *metamei* others), or is it only *tamei* itself, but cannot be *metamei* others? Do we say כי *ישנה לשחיטה מתחלה ועד סוף* – that the "*esteem for hekdesh*" renders it susceptible to *tumah* only for *disqualifying* [the *hekdesh*] itself (making it prohibited to eat), but not to count *tumah* of ראשון and שני? Rebbe Elazar sought to prove that only liquid can generate full-fledged *tumah*, but his proof is deflected. Rav Yosef proves that *shechitah* is meat for full-fledged *tumah* (according to Rebbe Shimon), but Abaye answers מים מדרבנן – *they made* [the הכשר of *shechitah*] *the same as the susceptibility caused by water, by Rabbinical* [decree]. Abaye answers the same to Rebbe Zeira's proof that grapes which become wet from juice during picking become susceptible to full-fledged *tumah*, despite the liquid being against the owner's wishes. Abaye concedes that in Reish Lakish's case as well, it would Rabbinically be counted as a ראשון and שני, but his inquiry was whether it has full-fledged *tumah* מדאורייתא.

3. Source for חיבת הקודש דאורייתא

Since Reish Lakish's question was only whether *tumah* of חיבת הקודש is counted as a ראשון and שני even מדאורייתא, he clearly assumes that the basic principle of חיבת הקודש (disqualifying the *kodashim* itself) is מדאורייתא. The Gemara asks for the source, and first offers a proof from a *passuk* discussing *kodashim* meat becoming *tamei*. Since blood from the *shechitah* of *korbanos* is not מכשיר (since it may not be "spilled like water," but is needed for זריקה), and משקי בית מטבחים – *liquids from the slaughtering place* in the Mikdash are not מכשיר (Biblically), the meat must have become susceptible to *tumah* through חיבת הקודש, proving that חיבת הקודש is מדאורייתא. However, the Gemara answers that the *passuk* may be discussing a *korban* which walked through water, and that water touched the meat after *shechitah* and was מכשיר it. Rather, the source is from the *derashah* in that *passuk*: "והבשר" – "*and the meat...*" – לרבות עצים ולבונה – this is to include wood and frankincense as susceptible to *tumah*. Since these items are inedible, it must be that חיבת הקודש is מכשיר them, and they are considered like food regarding *tumah*.

Siman – Lulav

The **lulav salesman** trying to wipe off דם שחיטה that spattered on the dates of his *lulavim* before the *shechitah* was finished, so the דם isn't מכשיר the dates, had just sold a lulav to a Kohen who used it for a חיבת הקודש demonstration with a **dry part of a minchah** that became a שני או ראשון and taught חיבת הקודש is learned from "והבשר" which comes to include עצים ולבונה that become *tamei* like food, even though they're inedible.



The *lulav* salesman trying to wipe off *דם שחיטה* that spattered on the dates of his *lulavim* before the *shechitah* was finished, so the *דם* isn't *מכשיר* the dates, had just sold a *lulav* to a *Kohen* who used it for a *חיבת הקודש* demonstration with a dry part of a *minchah* that became a *שני* או *ראשון* and taught *חיבת הקודש* is learned from "והבשר" which comes to include *עצים ולבונה* that become *tamei* like food, even though they're inedible.

3 things to remember

1. *Machlokes* if *דם* which was wiped away before *shechitah* was completed is *מכשיר*
2. *צריד של מנחות* – do we count *ראשון* and *שני* for *tumah* based on *חיבת הקודש*?
3. Source for *חיבת הקודש דאורייתא*

